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mulatto is superior to the Negro. For example, in his chapter on leading men of the Negro race, in which he specifies whether they are blacks or mulattoes, he has classified as mulattoes a large number of Negroes who have practically no evidences of white blood and are commonly referred to throughout the country as the blacks of the Negro race. The title of the book, therefore, should not be *The Mulatto* but *The Negro*. It would then establish nothing as it does. Upon the careers of these black persons he has supported his theories as to the superiority of the mulatto. This encourages him, therefore, to intimate that because of their proximity to the racial characteristics of the white race they are in some respects superior to the blacks. Here we have the return of the ante-bellum proslavery philosopher disguised as a scientific investigator.

The Anti-Slavery Movement in Kentucky. By ASA EARL MARTIN, Assistant Professor of American History, The Pennsylvania State College. The Standard Printing Company of Louisville, Kentucky, 1918. Pp. 165.

In this volume there is an effort to bring out something new in the history of slavery. The author is mindful of the tendency of most writers of the history of slavery to direct their attention to the radical movements associated with the names of the leading abolitionists. His effort is to treat that neglected aspect of slavery having to do with the work of the gradual emancipationists. "These men, unlike the followers of Garrison, who were restricted to the free States," said he, "were found in all parts of the Union. They embraced great numbers of leaders in politics, business and education, and while far more numerous in the free than in the slave States, they nevertheless included a large and respectable element in Maryland, Virginia, Kentucky, Tennessee and Missouri." He has in mind here, of course, the conservative slaveholders of the border States who had for a number of years felt that slavery was an economic evil of which the country should rid itself gradually by systematic efforts. Feeling that they contributed in the end a great deal to the downfall of the regime and in some respects exercised as much influence as the abolitionists, he has undertaken to set their story before the world.

The author begins with the first attack upon slavery, the early anti-slavery movement in Kentucky, the colonizationist idea, the work of the anti-slavery societies, and the efforts of the church to

exterminate the evil. In the eighth and ninth chapters he treats more seriously the main question at issue, namely, exactly how men of that slave-holding commonwealth persistently endeavored to find a more rational means of escaping the baneful effects of the institution. His important contribution, therefore, is that abolition found little favor in Kentucky while gradual emancipation moved the hearts of men of both parties and even of slave-holders. How the struggle between these pro-slavery and anti-slavery parties culminated in 1849 in the defeat of the latter, is the concluding portion of the book. He shows that Kentucky exceeded most of the border slave States in permitting the freer and more extensive discussion of that question than any of the other commonwealths similarly situated.

Professor Martin's work, therefore, is a complement of Dr. I. E. McDougale's *Slavery in Kentucky*. Whereas Professor Martin deals primarily with the work of the gradual emancipationists, Dr. I. E. McDougale directs his attention largely to some other aspects of the question. Both of these works may be read with profit. In them the whole question has been adequately discussed and there will not soon be a need for further investigation in this field.